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WILLIAM A. DREW, Editor.

Y. B. All letters to the Printer or Editor must be paid.

[From the New York Christian Messenger.]

A S E R M O N.

BY REV. C. F. LE FEVRE.

Before we enter upon an explanation

ial investigation, that to dispute such a doctrine is considered as renouncing the

proving the apostolic injunction to
prove all things," we have diligently

incorporated into the Christian creed. We have abundant evidence that the

Christianity naturally carried with them certain favorite and cherished opinions

ais, we readily concede that almost any doctrine may find support by quoting de-

doubtedly heard of the wit, who wishing to prove that suicide was lawful, proved

... owe their origin and maintain their existence. I shall select only one in

when he shall reward every man according to his works." To a mind on which

standing alone, for the next verse says:

Now we cannot suffer these men

coming to judgment in the New Testament.

some particular day, is farther found:

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

1940

1947

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SCRIPTURE EXPLANATION.

What time? The time predicted by Jesus Christ while on the earth.

“What shall the end be,” &c. What end? The end or condition of those that obeyed not the Gospel. It should

Jesus Christ. On such the wrath of God fell to the uttermost in the overthrow of the Jewish nation.

The context and the accordant testimony of Scripture fully authorize this exposition of the passage, all of which

er force as he was a believer in endless misery. — *Impartialist*.

" Verse 18. *And if the righteous scarcely be saved.* If it shall be with extreme difficulty that the Christians shall escape

difficulty that the Christians shall escape from Jerusalem, when the Roman armies shall come against it, with the full commission to destroy it, *where shall the ungodly and the sinner appear?* Where

shall the proud *Pharisaic* boaster in his own outside holiness, and the *profligate transgressor* of the laws of God, *show themselves*, as having escaped the divine

vengeance? The Christians, though with difficulty, did escape every man; but not one of the Jews escaped, whether found in Jerusalem, or elsewhere.

this verse is the Septuagint translation of Prov. xi. 31. Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner. For

this, the Septuagint and St. Peter have, If the righteous scarcely be saved, where shall the ungodly and the sinner appear.

Jerusalem, many Christians were shut up in it; when he strangely raised the siege, the Christians immediately departed to Pella in Cælosyria, into the dominions

of King Agrippa, who was an ally of the Romans ; and there were in safety : and it appears from the ecclesiastical historians, that they had but barely time to

leave the city before the Romans returned under the command of Titus, and never left the place till they destroyed the Temple, razed the city to the ground, and slain upwards of a million of those wretch

My son, despise not the chastening

of the Lord ; neither be weary of his
correction ; for whom the Lord loveth
he correcteth, even as a father the son
in whom he delighteth. — *Proverbs.*

CHRISTIAN INTELLIGENCER.

—“And truth diffuse her radiance from the Press.”

GARDNER, MAY 15, 1835.

IMPOSTURE—JUGGLERY.

Can it be expected that such impostors as Jo Smith and Matthias will be put down by the force of public opinion, as long as the more successful, but equally disgraceful, impostures of such men as Jed. Burchard and his clerical brethren are countenanced and patronized by the professed friends of religion? Imposture is imposture—whether it comes from an ignorant projector of a new sect, or from a better educated and more decently clad advocate of the professedly orthodox creed; and as long as its effects are equally as pernicious in the destruction of human reason and human life, it ought to be held in equal disesteem and contempt.

We are led to these remarks by the accounts which are daily reaching us of the fanatical operations of that famous revivalist, Jedediah Burchard, who is now practising his impieties in the State of Vermont. By all which we see, we cannot resist the belief, that this man is one of the most ardent impostors by whom our country has ever been afflicted. With a view to put people on their guard against him, Br. Russell Streeter has recently published a pamphlet of 120 pages containing an accurate description of his manner of conducting protracted meetings,—particularly his conduct in a twenty-six days meeting in Woodstock,—entitled, “Mirror of Calvinistic Fanatical Revivals, or Jedediah Burchard & Co. during a protracted meeting of twenty six days in Woodstock, Vt., to which is [are] added the Preamble and Resolution of the Town, declaring said Burchard a nuisance to society.” We have not received a copy of this work, but have seen copious extracts, whereby we judge it to be a useful publication.—The following is the account of that portion of his operations which relate to the offering notes for prayer. Truly does Br. S. describe him as an auctioneer. The details are indeed revolting. It is true Burchard is not in this region; but as he is going to and fro, up and down in the earth, there is no knowing how soon he may appear in our State, and with a view seasonably to put people on their guard, we give the extract.

REQUESTS FOR PRAYERS.

“Mr. Burchard told his hearers on Thursday, P. M. that in order to have a revival, they must bring in their requests for prayers and pile them right up before God Almighty, in their requests for their child, a son or a daughter who was hundreds of miles off, without letting the child know any thing about it, and as soon as the mail could bring them word, they would receive the joyful intelligence of the child's conversion. The same is true of children offering requests for unregenerate parents; brothers for sisters, and sisters for brothers. God looked over their requests, and sent his Holy Spirit right into the heart of the unconverted, as quick as that, (slapping his hands together.)

“And you must put up requests for all the different professions in this place; for the merchants, mechanics, and clerks; for the young men in particular, who are led astray by the devil and his servants, and are going down to hell; and for apprentices, and young children! And for all the towns round about—Windsor, and Hartland, and Pomfret, and Bridgewater, and Perkinsville, and Springfield, &c. &c.

“Don't be afraid of putting up too many requests—pile them up; table them up before God Almighty, and he will look them all over, just as a merchant does a bundle of orders, and answer them, one after another, till they are all disposed of. I have known many cases (some of which he named) in which requests were offered for persons who were opposed to the revival, and were laughing or swearing about it, and if the church kept praying, and praying, and wrestling with God, they were brought upon their knees, in their offices, or stores, or workshops, or in the fields or streets, without mistrusting the cause of it. The holy Ghost is hovering, hovering right over this audience, this moment, anxious to obey the voice of prayer and convert souls; and the angel Gabriel is waiting and listening to hear your requests, and carry the news right up to the throne of God.

“And now, I offer requests to Almighty God, that the Holy Spirit may be poured out upon Woodstock, especially upon professional men of all classes, and upon the merchants, mechanics, and young persons, that they may be converted to God and be saved from eternal hell. Don't wait, brother, sister, a moment; pile up your requests here, (striking the desk) before God Almighty.” Then commenced the great work. We shall give a few specimens, but not be particular as to the order or time in which they were laid upon the Lord's table, or rather, Mr. Burchard's. It must be understood, once for all, that he makes the replies and responses.

I request prayers for the church of Christ in Chester, that the work of God may continue to go on in that place. I join in the request of Br. Burnap. Liberty still.

I request that the little spark of fire which has begun to burn in Charleston, N. H. may be kindled to a flame. Very well; brother Luke Brown, of Springfield, asking prayers for Charleston, N. H. that sink of iniquity, abominable infidelity and all manner of wickedness. I want to visit that place as soon as possible, and lay siege to that strong hold of the devil, the prince of the power of the air. Liberty still—speak fast. I request prayers for the young men in this place and in Charleston. Just right; Mr. Stevens from Charleston, a young convert. Liberty still.

Then rose a very spruce, fine looking young lady, and offered a request in such a genteel manner and with such a silken voice, that I could not hear so as to remember what she said. But Mr. B. exclaimed with rapture—Very well, daughter, inclining his head gently; Miss Brown a young convert from Springfield. Don't be afraid to bring in your requests, daughters, and set an example for others. Then another beautiful damsel rose and offered a request for some young person or persons, whether male or female, I do not recollect; but it was done becomingly. Mr. B. was in his element again, and cried out very well, very well; Miss Morton, from Springfield, daughter of the minister there, and converted at the late revival. Then came in requests of all forms and sizes, from different parts of the house, many of them from persons whom Mr. B. claimed as his converts, from the towns he had recently visited; and some of them were given off in such a vain and tossing manner, that I forbore to call names. They were stationed about the house in such a manner as to produce the greatest effect, having come here on purpose to help the preacher set fire to the mass of combustible materials. But to proceed.

I request prayers for myself and family including my five children who have not experienced religion. I join in the request of Judge Hutchinson; remember that when you come to pray. [See page 18, near the top.] Liberty still.—I request prayers for all the officers of the Sheriff department, in Windsor county, &c. that they may faithfully discharge their duties. Very well; remember Gen. Bowen's request;—it is very important that all public officers, especially Sheriffs, should be temperate, pious men, fearing God and having the hope of salvation in their souls. I join in that request. [We would remark here, that knowing the character and habits of Gen. Bowen, we had no doubt that his prayer would be answered so far as he is concerned, unless Mr. B. changed him essentially for the worse; which we are happy to believe, was not the case.] Liberty still.—I request prayers for the church of Christ in Corinth, and for the Methodists and Baptists. Your name, sir? Morgan. Yes, brother Morgan, &c. Liberty still. Then Dean Dana requested prayers for more than the pious man mentioned in Mr. B.'s first sermon; and C. Marsh, Esq. put up a request which excited the preacher's special attention. Then a very serious old gentleman by the name of Cobb, requested prayers for a son, who was out of the ark of safety, [meaning, I suppose, that he had renounced the true faith, and embraced paganism,] and for the whole human family. That was a damper to the auctioneer in spiritual things. He did not make “merchandise of souls” upon so large a scale. Then rose another, offering a request for an unconverted brother. What is your name, daughter? It was given. Very well. And so it went, on request after request, for the conversion of a wife, a son, a daughter, a brother in the State of Maine, a son-in-law and three grand-children in the Western part of New York, an uncle, aunt, or New Orleans, or Ohio, or somewhere else. And, in each case, the name of the petitioner was given equal to any auctioneer, when bids come in rapidly. He had a minister at each elbow to whisper the names to him of such as they knew; unless, indeed, as was frequently the case, they were laughing or smiling so hard, that they could not speak; and then, he would inquire, and announce the name, whether right or wrong, as the case might be, and drive on again, with double speed. If the wheels began to roll tardily, the preacher would put on more steam, or add more fuel to the fire, by offering a request for Norwich, and Stratford, and Montpelier, and Burlington, and Middlebury, and the whole State of Vermont; and add—“Liberty still.”—Then Dr. Gallup, and Mr. Mitchell, and Mr. McLaughlin, and that Methodist brother, (as Mr. B. called a real zealot, who kept crying out upon the stairs of the pulpit) and Mr. and Mrs. and Miss, without enumeration, would offer requests.

At length a zealous Unitarian in the left hand gallery, requested prayers, that the Judges, Deacons, and Lawyers, of Woodstock, might be converted, and become honest men. But Mr. B. could not join in that request. It appeared that he thought it was asking “too much.” And, besides, as the request seemed to give a preference to honesty and fair dealing, he thought of course, that it must come from a Universalist!—Hence, he broke ground. Said he,—“I trust that my hearers are gentlemen, if they are not all Christians. If I was a Universalist, I would conduct myself with propriety in every meeting. Were I to go to a Universalist meeting, I would not disturb their exercise, or show by any sign or look, but that I was pleased. I would not offer any request, inconsistent with the object of their meetings.”

I rose and asked Mr. B. why he named Universalists in particular? He replied, mildly, that nothing personal or disrespectful was intended. Requests poured in again as usual, and soon, a very pious, well-meaning lady of this village, requested prayers that Mr. Streeter might get converted and become a useful Christian minister. I thanked her for her good intentions, and then turning to Mr. Burchard, remarked, that I did not blame the good woman in the least, but would not wish—Here Mr. Burchard interrupted me, by telling me to take my seat, and he would talk the matter over. I replied,—“not so, Mr. Burchard,—I shall do my own talking, sir,—I was going to say, that I did not wish to disturb your meeting in the least, or do any thing ungentlemanly; but I am not willing to have my name bandied about as is the custom here, lest it should be reported abroad that I approve these measures, when in truth, I consider them sheer deceptions and impostures upon the people. That is all I have to say, sir.”

Mr. B. approved what I had done,—said he should do exactly so, if it was his case,—put his veto on all such requests, and treated the matter in a gentlemanly manner.

A great variety of requests were introduced; one, by Br. Wm. Bell, that Mr. Burchard might not misquote and pervert the scriptures, &c. But no notice was taken of petitions so inconsistent with the objects of the meeting.

Now it must be understood and kept in mind, that these petitions were repeated publicly, twice each day, during the whole meeting. Liberty was taken with persons of all descriptions, and their names mentioned as subjects of special prayer, even if it was known that they were opposed to it.—Not a few, we have reason to believe, were startled and overcome, by hearing the preacher's noisy harangue, when their names were mentioned. And besides, as it was not known but that all these persons had been struck under conviction, and desired prayers, the splendid array of names, had a thrilling effect upon the tender sensibilities of the young, the ignorant, and unreflecting.

Mr. B. took the stuff in his own hand, and gave directions how as well as when to pray. He told them repeatedly, not to pray about any thing but what concerned that meeting. To remember as many of the requests as they could, in prayer, and then cluster the rest right up together, just as a clerk would the unarranged papers of his employer, and bring them before God, and he would separate them, and arrange them, and answer the demands of prayer, as soon as convenient and proper. They must not pray too long, in public, or in prayer meetings; but when they thought they had prayed half long enough, to stop right there. That was the very spot where they should leave off. When they were in their closets, they might pray for hours, or even all night, as some had done in Springfield, and other places. But in social prayer they must remember what he told them, drop upon their knees, and agonize with God Almighty, a short time, and then stop, and let another begin right where the first left off. Here Mr. B. mimicked cold, dull praying in laughable style, and told a crank story about Whitefield and an old formalist, which excited the riability of the audience.

When the names of distinguished persons were handed in, he would take fire and go off rousing; declaring his conviction that every soul of them would be converted; giving some accounts of conversions in other places, Lockport, or Rochester, under exactly similar circumstances. In this artful manner did he work upon the feelings and fears of some men of good talents. They had never thought much upon the subject, had got an educational leaning towards marvellous conversions, and were, therefore, taken by surprise and overcome.

When Gen. Mower, Dr. Palmer, and Mr. Metcalf were named, the preacher foretold their conversions at once. For some reason, the name of Metcalf seemed to occupy an uncommon share of his attention. I heard Burchard say repeatedly, that Mr. Metcalf would be converted—he knew it, for God had given an evidence of it in his own soul. He also proclaimed that a Mr. Dana from Castleton, who came over here on purpose to get religion, had succeeded, and had gone home after his wife, and she would soon be on the ground, and be converted as quick (striking his hands together) as that! He said he had written to Mr. Lyman, Esq. of Burlington—son-in-law to Hon. C. Marsh, to come immediately and get salvation; and Mr. Lyman would be the efficient of prayer. But alas! Mr. B. proved false to his prophet, for Metcalf was not converted. However, the name about them served to alarm many weak minds, so that, although like Mr. Fingal's his gun took a wide aim, and kicked the owner over, yet, as said the Ex-President, “he shot a duck and killed a plover.”

One thing more, and this farcical concern is ended. He said, it is like this. The Bank of Woodstock, just before the great pressure in the money market came on, promised to discount papers for five men, of a thousand dollars each, at given times.—Well, the time for the first discount arrives, and Mr. Johnson calls on the cashier, Mr. Marsh, for the money. But he says, I can't do it, the times are very hard, and I have not discounted a paper for a month. But Mr. J. says, here is your name sir, and will you break your promise? And finally, Mr. Marsh yields, and hands over the money. Then comes the next, and the next, till the last, and each one by perseverance, succeeds in getting his paper discounted. Just so it will be, if you keep to these very requests, and do not bring in a thousand other things,—God will hear you, look over the requests one after another, and at last grant them.

Such was the continual repetition and slang about requests, for nearly four weeks in succession. And the reader is solemnly assured, that the above feeble attempt at description, falls immeasurably short of the senseless ceremonies and endless repetitions of the reality.”—pp. 67—74.

DISAPPOINTMENTS.

Preachers sometimes disappoint their congregations, by not attending meeting as expected. The evil, though a rare one, is grievous; and justifies the complaint which is sure to follow. But disappointments are not all on one side. Oftener the people disappoint the preacher, by their non-attendance. Let not such be hasty to complain of the delinquency of a preacher. Sometimes, too, a preacher disappoints his hearers, by not appearing so interesting and animated as expected; full as often, however, his hearers disappoint him, by their drowsy, inattentive habits during service, whereby he feels depressed and rebuked. It is not right that the preachers should be the only ones to be complained of on matters of this kind.

There are sixty-three autodox churches in Massachusetts so feeble “that nothing but the Treasury pap of the Home Missionary Society keeps them alive. To this and a gratuity of no less than \$6,200 00 is allowed them annually to enable them to sustain their cause. The autodox make great ado because the Pope sends money to this country to support Catholic churches. This they think outrageous. “Dost not thou who condemnest another, do the same thing?” Nothing but money keeps autodoxy alive.

GOOD BOOKS.

There is no way, perhaps, in which the friends of truth can do more good in the way of storing their own minds with useful religious knowledge, and extending the cause in their neighborhoods, than by procuring and circulating the most approved books on the subject of Universalism. To accommodate those of our brethren who may be in want, we have lately received from Boston a small supply of the following excellent books, with which we can supply them at the publisher's prices:

Illustrations of the Divine Government, by T. Southwood Smith. A better work than this never was published. It is a work which will stand the test of human scrutiny and of time. The volume is a large duodecimo of 228 pages, handsomely printed and bound. Price 75 cents.

The Life of Rev. John Murray, Preacher of Universal Salvation. With Notes and an Appendix by Thomas Whittemore. If any one wishes to survey the first steps in the introduction and establishment of Universalism in the United States, let him procure this book. Moreover, if he is pleased with sentimental reading which will move the best affections of the human heart even to tears, he will not fail of being gratified by reading the life of that truly good man. Price 50 cents.

Notes and Illustrations of the Parables of the New Testament, arranged according to the time in which they were spoken. By Thomas Whittemore. Revised Edition, 1834. This is decidedly the best book on the Parables we have ever noticed. It is a new publication, having the benefit of all the light which modern discoveries have been able to throw upon the subject. It is a large book of 381 pages, and is afforded low.

The Pocket Edition of Streeter's Universalist Hymn Book. This has been lately published for the convenience of Universalist members of a congregation. The Hymns and the arrangement of them are precisely the same as in the large Edition; but has a more copious Index to the matter, or leading words and phrases, appended. We have but a few of them, and can supply people with them only in single copies. The retail price is 60 cents.

Letters to Rev. Joel Hawes, D. D., in Reply to the Orthodox Tract, No. 224, entitled “Reasons for not embracing the doctrine of Universal Salvation.” This Tract ought to be circulated every where—for Hawes' Reasons have gone every where before and most convincing answers we ever saw. It ought to be stereotyped. We have long been in want of them, and can now supply a limited demand. It fills 83 pages. Price 12 1-2 cents.

Counterpart to “A Strange Thing.” Who has not seen or heard of the famous autodox Tract, “A Strange Thing”? The autodox think it the most powerful article they ever put forth whereby to destroy the doctrine of the grace of God; but this is a perfect antidote to the poison. Price 6 1-4 cents each.

In addition to the foregoing, we have, among others, the following works heretofore noticed, Balfour's 1st Inquiry—Balfour's 2d Inquiry; Balfour's Essays; Balfour's Reply to Stuart; do. to Allen; do. Letter to Stuart. Ancient and Modern Histories of Universalism. Ballou on the Parables. Paige's Selections. Hutchinson's Apology and Triumph.

A FLOOD AT HAND.

Rev. Mr. Whitman, a Unitarian clergyman, who has recently obtained a dismission from the First Parish in Billerica, Ms. in his farewell sermon declares, that if Universalism should prevail to any considerable extent, it would be necessary in thirty years for God to send a second flood to purify the earth. We have seen it stated, that this liberal denunciation comes in consequence of the refusal of a large number of Universalists in the Parish to contribute any longer to his support, whereby it became expedient for him to request a dismission. So then we have a prospect of a second flood as soon as Universalism prevails to any considerable extent—and this will be in less than thirty years—it is even now at the doors! Fie! Br. Whitman—don't tell any thing about “impurities” amongst Universalists. We acknowledge that we are much behind our Unitarian brethren in the score of purity, but then compared with the rest of society, we claim to have a tolerably fair standing.

NEW SOCIETIES.

A Universalist Society was formed in the town of Hammond, St. Lawrence Co. N. Y. a short time since. This Society at its organization, consisted of thirty eight members. Br. Langworthy preaches in H. a part of the time.

We learn from the Star, that a Society of Universalists has been gathered and duly organized in Boscawen, N. H. The prospects are good.

INCIDENTS IN THE LIFE OF A PREACHER.

There is an excellent writer who communicates for the Utica Magazine, a series of articles under the title of “Incidents in the life of a Preacher.” Take the following, which is his fifth Number.

In the month of February, 1819, I was returning from Chautauque county, to the middle section of the State of New-York. It was one of those chilly and uncomfortable days of mid-winter, rendered still more dreary by the total absence of snow. The wind swept through the leafless trees with a force that would have torn them from their strong grasp upon the soil, had they been loaded with their Summer livery.—And at this time, when we were accustomed to enjoy a fine snow-path and the ever changing dingle of passing sleigh-bells, it was particularly cheerless and solitary. Occasionally, indeed, the silence was broken by the unwonted rumbling of a carriage upon the frozen earth, resembling the distant roar of cannon—lessening in the approach to the continual discharge of musketry.

Just as the darkness closed in—while yet the lingering twilight spread its faint curtain of white in the West, after winding down the longest and most tedious hill on the North Seneca, we found, what every traveller under similar circumstances must wish to find, a comfortable tavern. As we were making our way into the house, we were met by an elderly man “in black,” who appeared busily engaged in emptying a huge wagon of some half dozen trunks, bundles and other paraphernalia, which are the never-failing concomitants of a travelling household. A moment afterwards, I found myself seated in a decently furnished room, by a roaring fire—more than half of the light, comfort and heat of which was already engrossed by two females of very respectable appearance, who in despite of every effort, still chattered dismal responses to the music of my own teeth.

I had located myself in one corner, where I might least incommodate my fellow sufferers, and enjoy a portion, if not my share of the warmth of the fire. The old “man in black,” soon returned with a load of baggage which he demurely enough placed in different parts of the room, and then very sagely nodding his “how do you do?” took the opposite corner. And then came on the rubbing of hands, the drawing of boots, and successively, the laying aside of a cloak and travelling coat, until the man—tall, spare and dignified—stood confessed. Every thing about him displayed the clergyman. The voice pitched to a certain key—or rather below any natural tone, its fixed and measured cadence—the inflexible precision of every movement—the calm and staid gravity of countenance—the air and costume all bore witness that he was not only a preacher, but one of olden times.

How much of all this I might have possessed, it is impossible to judge—on whether it was from the long cherished habit of guessing, assisted by a close observation of every thing within reach; but so it was. After fixing his keen, dark eye very closely upon me for a few seconds, he inquired, “Are you not a clergyman?” Yes, “Well, my name is—” what is your name? My name is—“Where do you live?” In the town of R—. “I know Mr. B.—who lives there; he is a fine young man; but I don't know you.” Very likely, Sir, and there are doubtless sufficient reasons why you do not know me. “Why, what can they be?” It is probable we do not belong to the same denomination. “But are you not a Presbyterian?” No, Sir. “Are you an Episcopalian then?” No, Sir. “You are a Baptist then?” No, Sir. “Then you must be a Methodist?” No, Sir. “Well, pray what are you? if you are none of these?” I am a Universalist. “A Universalist! and do you think that you can support that doctrine by the Bible?” Yes, Sir. “No, you can't—the Bible gives no support to that doctrine.” Yes, it does. “But where?” Why, Sir, generally—it is the great theme of the Scriptures. “But where—in what place, or what single passage can you produce in its support?” (At the same time casting a most significant glance at his female companions.) I should not rest so important a doctrine, Sir, on one text; as in that case it might be supposed to mean something else. “Well, can you produce one?” Yes, Sir, a thousand.—“Well, name one.” Peter says, speaking of Christ, “whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” “It does not read so.” Yes, Sir, it does. “No, it does not.” It does read so, Sir. “Well, we shall know who is right—where is it?” In Acts iii. 21.

A Testament was lying on the mantel shelf, which he hastily took down, and after adjusting his spectacles and finding the place, he very deliberately read the passage aloud; and with every token of vexation, threw the book down with such force as to start the ladies from their seats. After a moment's pause, in which he regained his self-possession, he said, “Well, it does read so, you were right.” Sir, I knew all that before, or I should not have taken the liberty to contradict a man of your age.

We were now evidently approximating much nearer to that mutual respect, which the circumstances of the case required. He assumed an air of more courtesy, and no longer kept his hard eye upon me with such a look as seemed to say—Sir, I will put you down. He now respectfully inquired, what other direct proofs I relied on. To this it was replied, that Eph. i. 9, 10; Col. ii. 6-11; 1 Cor. xv. 21-28; Rev. v. 13, and 1 Tim. iv. 10, though not all, by any means, were yet among the most plain and unequivocal proofs of the doctrine of the restitution. To these texts he offered no direct objection.

Mr. F. now remarked upon the impropriety of forming opinions hastily, and especially when they were contrary to the belief of devout, talented and learned men. It was preposterous, he added, to suppose that those men had not given the subject a thorough examination, and presumptuous in men without their advantages—particularly young men—to think of founding and sustaining a system so new as that of universal salvation. And that our preachers, though men of fair native talents, and some of them excellent speakers, were yet gener-
